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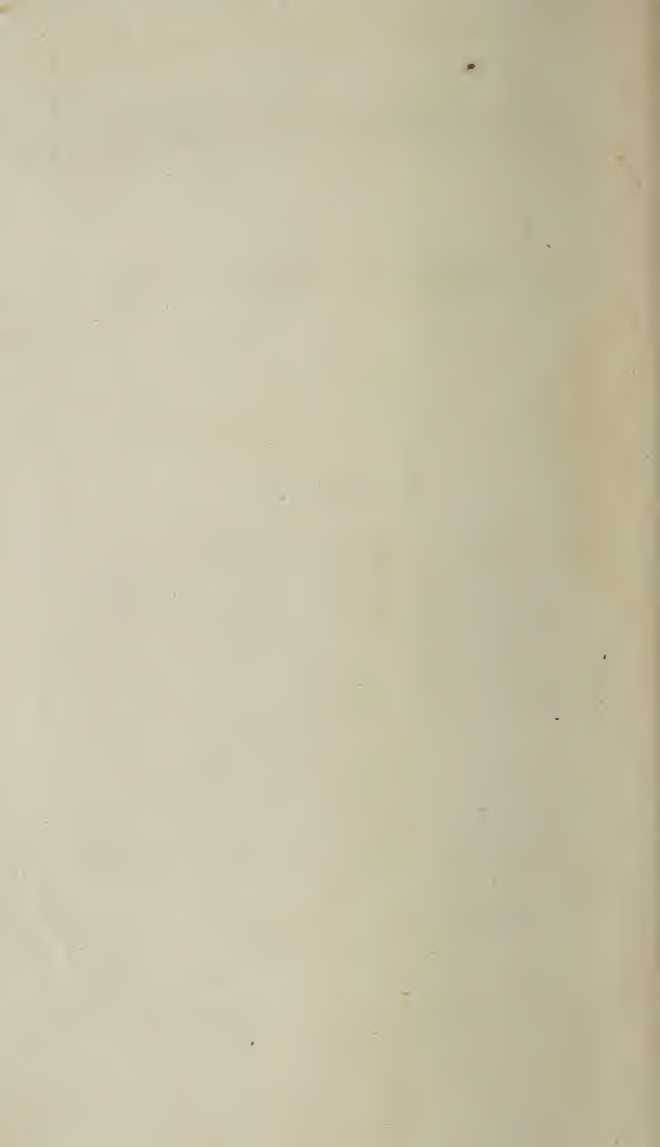
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UNITED STATES OF AMERICA.





BIBLE STUDENT'S MANUAL

OF

CHRONOLOGY AND PROPHECY.

SELECTED FROM THE

WORKS OF WILLIAM MILLER;

WITH A

CHRONOLOGICAL CHART,

RECENTLY PREPARED BY HIM.

17
BY JOSHUA V. HIMES.

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THE BIBLE STUDENT'S MANUAL.

THIS little manual and note-book is designed to aid the *common people* in obtaining a right understanding of the Holy Scriptures; particularly to aid them in the study of chronology and prophecy.

The articles are chiefly selected from "Miller's Views," a work recently published. They are put in this convenient form, with a note-book, for the special benefit of those who attend Mr. Miller's lectures. Here they have his principles of interpretation, dictionary of prophetic figures, and his chronology, with a chart of *all his lectures on the prophetic periods*. A note-book is connected with it for the critical student to take notes while hearing the lectures, for future reference.

We have added an extract from "Ferguson's Astronomy," on the seventy weeks, and the true christian era.

We now commend this little volume to the faithful in Christ Jesus—to the students of prophecy—to those who are denying themselves of ungodliness and worldly lust, and are living soberly and godly in this *present evil world*; LOOKING FOR THAT BLESSED HOPE AND GLORIOUS APPEARING OF THE GREAT GOD AND OUR SAVIOR JESUS CHRIST.

JOSHUA V. HIMES.

Boston, March 1, 1841.

RULES OF INTERPRETATION.

IN studying the Bible, I have found the following rules to be of great service to myself, and now give them to the public by special request. *Every rule should be well studied, in connexion with the scripture references, if the Bible student would be at all benefited by them.*

RULES.	PROOFS.
I. Every word must have its proper bearing on the subject presented in the Bible.	Matt. v. 18.
II. All scripture is necessary, and may be understood by a diligent application and study.	2 Tim. iii. 15, 16, 17.
III. Nothing revealed in the scripture can or will be hid from those who ask in faith, not wavering.	Deut. xxix. 29. Matt. x. 26, 27. 1 Cor. ii. 10. Phil. iii. 15. Isa. xlv. 11. Matt. xxi. 22. John xiv. 13, 14. xv. 7. James i. 5, 6. 1 John v. 13, 14, 15.
IV. To understand doctrine, bring all the scriptures together on the subject you wish to know; then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error.	Isa. xxviii. 7—29. xxxv. 8. Prov. xix. 27. Luke xxiv. 27, 44, 45. Rom. xvi. 26. James v. 19. 2 Pet. i. 19, 20.
V. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be	Ps. xix. 7, 8, 9, 10, 11. cxix. 97, 98, 99, 100, 101, 102, 103, 104, 105. Matt. xxiii. 8, 9, 10. 1 Cor. ii. 12, 13, 14, 15, 16. Eze. xxxiv. 18, 19. Luke xi. 52. Mal. ii. 7, 8.

RULES.	PROOFS.
thought wise, then his <i>guessing</i> , <i>desire</i> , <i>creed</i> or <i>wisdom</i> is my rule, not the Bible.	
VI. God has revealed things to come, by visions, in figures and parables, and in this way the same things are oftentime revealed again and again, by different visions, or in different figures, and parables. If you wish to understand them, you must combine them all in one.	Ps. lxxxix. 19. Hos. xii. 10. Hab. ii. 2. Acts ii. 17. 1 Cor. x. 6. Heb. ix. 9, 24. Ps. lxxviii. 2. Matt. xiii. 13, 34. Gen. xli. 1—32. Dan. ii. vii. and viii. Acts x. 9—16.
VII. Visions are always mentioned as such.	2 Cor. xii. 1.
VIII. Figures always have a figurative meaning, and are used much in prophecy, to represent future things, times and events; such as <i>mountains</i> , meaning <i>governments</i> ; <i>beasts</i> , meaning <i>kingdoms</i> . <i>Waters</i> , meaning <i>people</i> . <i>Lamp</i> , meaning <i>Word of God</i> . <i>Day</i> , meaning <i>year</i> .	Dan. ii. 35, 44. vii. 8, 17. Rev. xvii. 1, 15. Ps. cxix. 105. Ezek. iv. 6.
IX. Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures by the subject and Bible. Mark iv. 13. See explanation of the ten virgins, Miller's Lectures, No. xvi.	
X. Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time. 1. Indefinite.	Eccles. vii. 14.

RULES.	PROOFS.
2. Definite, a day for a year. 3. Day for a thousand years. If you put on the right construction it will harmonize with the Bible and make good sense, otherwise it will not.	Ezek. iv. 6. 2 Pet. iii. 8.
XI. How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively.	Rev. xii. 1, 2. xvii. 3-7.
XII. To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure, and if it makes good sense you need look no further, if not, look again.	
XIII. To know whether we have the true historical event for the fulfilment of a prophecy. If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfilment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true believing children of God may never be ashamed.	Ps. xxii. 5. Isa. xlv. 17, 18, 19. 1 Pet. ii. 6. Rev. xvii. 17. Acts iii. 18.
XIV. The most important rule of all is, that you must have <i>faith</i>. It must be a faith that requires	

a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit his word. And we can have confidence that he that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of his own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth, though they may not understand Hebrew or Greek.

These are some of the most important rules which I find the word of God warrants me to adopt and follow, in order for system and regularity. And if I am not greatly deceived, in so doing, I have found the Bible, as a whole, one of the most simple, plain, and intelligible books ever written, containing proof in itself of its divine origin, and full of all knowledge that our hearts could wish to know or enjoy. I have found it a treasure which the world cannot purchase. It gives a calm peace in believing, and a firm hope in the future. It sustains the mind in adversity, and teaches us to be humble in prosperity. It prepares us to love and do good to others, and to realize the value of the soul. It makes us bold and valiant for the truth, and nerves the arm to oppose error. It gives us a powerful weapon to break down Infidelity, and makes known the only antidote for sin. It instructs us how death will be conquered, and how the bonds of the tomb must be broken. It tells us of future events, and shows the preparation necessary to meet them. It gives us an opportunity to hold conversation with the King of kings, and reveals the best code of laws ever enacted.

This is but a faint view of its value ; yet how many perishing souls treat it with neglect, or, what is equally as bad, treat it as a hidden mystery which cannot be known. Oh, my dear reader, make it your chief study. Try it well, and you will find it to be all I have said. Yes, like the Queen of Sheba, you will say the half was not told you.

The divinity taught in our schools is always founded on some sectarian creed. It may do to take a blank mind and impress it with this kind, but it will always end in bigotry. A free mind will never be satisfied with the views of others. Were I a teacher of youth in divinity, I would first learn their capacity and mind. If these were good, I would make them study the Bible for themselves, and send them out free to do the world good. But if they had no mind, I would stamp them with another's mind, write bigot on their forehead, and send them out as *slaves* !

EXPLANATION OF PROPHETIC FIGURES.

- ADULTERY. Idolatry. Jer. iii. 9. Eze. xxiii. 37.
- AIR. Spirit of piety—false theories. Eph. ii. 2.
- ALTAR. Christ. Ps. xliii. 4. Heb. xiii. 10.
- AMON. A people, or son of my people.
- ANCIENT OF DAYS. God. Dan. vii. 9.
- ANGEL. Christ, or messenger of God. Ex. xxiii. 20. Rev. i. 1. xx. 1.
- ARK. Christ. Ps. cxxxii. 8. Num. x. 33.
- ASCENSION INTO HEAVEN. Dignity and honor. John vi. 62. Isa. xiv. 13, 14. Rev. xi. 12.
- ASLEEP. Death. Acts vii. 60. 2 Pet. iii. 4. 1 Cor. xv. 18.
- AWAKE. Resurrection. Job xiv. 12. Ps. xvii. 15. John xi. 11. Dan. xii. 2.
- BABYLON. Confusion, mixture, worldly.
- BALAAH. Their destruction without the prophet.
- BALANCE. Justice. Daniel v. 27. Worldly mind. Rev. vi. 5.
- BANNER. Gospel ensign, love. Cant. ii. 4.
- BEASTS. Kingdoms, or powers. Dan. vii. 3, 17. Rev. iv. 6—8. v. 8, 9.
- BEHELD or BEHOLDING. Joy, or grief, according to the circumstances. Ps. cxix. 158. Rev. xi. 12.
- BED. A place of confinement. Rev. ii. 22. Isa. xxviii. 20.
- BELLY. Practical part. Rom. xvi. 18. Job xv. 35. Rev. x. 9, 10. Luke xv. 16. John vii. 38.
- BIND. To judge and condemn. Matt. xiii. 30. xxii. 13.
- BIRD or FOWL. Warriors and conquerors. Isa. xlvi. 11. Jer. xii. 9. Rev. xviii. 2.

BIRTH. Deliverance from heavy judgments. Isa. xxxvii. 3—20. lxvi. 9.

BLACK. Error, cruelty, death. Jer. iv. 28. Rev. vi. 5—12.

BLASPHEMY. Idolatry. Isa. lxv. 7. Eze. xx. 24—27.

BLESS or BLESSED. Saved from sin and from death. Ps. xxviii. 9. xxxvii. 22. Isa. lxi. 9. Rev. xiv. 13.

BLIND. Those who are wilfully ignorant and prejudiced. Isa. lvi. 10—12. xlii. 18—20. Matt. xxiii. 16. xv. 14. 2 Cor. iv. 4. 1 John ii. 11.

BLIND. Self-righteousness. Matt. xv. 14. xxiii. 16 to 26.

BLOOD. Death, war and slaughter. Matt. xxvii. 24. Isa. xv. 9. xxxiv. 3. Rev. vi. 10. viii. 8. xi. 6. xiv. 20.

BLOWING OF THE WIND. The Holy Spirit doing its office in regeneration. Cant. iv. 16. John iii. 8. Rev. vii. 1.

BOOK. God's designs, knowledge and counsel. Ps. cxxxix. 16. Is. xxxiv. 16. *Reading*, is to make his designs known. To *Seal*, is to shut up, or make sure.

BOW AND ARROWS. Victory over enemies. Isa. xli. 2. Rev. vi. 2.

BRASS, is used for impudence and sin, warlike. Isa. xlvi. 4. Jer. vi. 28. Mic. iv. 13.

BRANCH. A descendant, or offspring. Isa. xi. 1. Jer. xxiii. 5. Dan. xi. 7.

BREAD. Doctrine of life. Amos viii. 11. Matt. iv. 4.

BREAST-PLATE. Defence, or armor. Isa. lix. 17. Rev. ix. 9.

BREASTS. Consolation, word of God. Isa. lxvi. 11.

BRIDLE. The restraining power of God. Isa. xxx. 28.

BRIMSTONE. Curse of God. Isa. xxx. 33. xi. 4.

BURNING WITH FIRE, is to destroy, or change their state completely. Mal. iv. 1—3. 2 Pet. iii. 10, 11. Rev. xx. 9.

BUY, or BUYING, is used as an act of giving or receiving religious instruction. Isa. lv. 1. Rev. iii. 18. xiii. 17.

CANDLE, is light. Jer. xxv. 10. Matt. v. 15. Luke xi. 36. xv. 8.

CANDLESTICKS. The means of light; as the kingdom of Christ, the two witnesses, and seven churches, are called candlesticks. Dan. v. 5. Zech. iv. 2, 11. Rev. ii. 5. xi. 4.

CARMEL. The vineyard of God. Mich. vii. 14.

CHAIN, signifies the laws of God; or man, in prophecy. Ps. cxlix. 8. Acts xxviii. 20. Jude 6.

CHITTEM. Those that bruise. Dan. xi. 30.

CITY OF GOD. New Jerusalem. Heb. xii. 22. Rev. iii. 12.

CITY OF NATIONS. Antichrist, or Babylon. Rev. xvi. 19. xvii. 18.

The streets of the great city are the ten kings. Rev. xi. 8, 13.

CLOUD, or **TO RIDE ON A CLOUD**, is an emblem of power and great glory. Matt. xxiv. 30. Sometimes it means heavy judgments, as in Joel ii. 2. Zeph. i. 15.

CROWN. Dignity and honor. Prov. xvi. 31. Isa. xxviii. 1—5. lxii. 3.

CRY or **CRIED**. To be sensible of want. Prayers and petitions for relief; or forerunner of war. 2 Kings iv. 40. Ps. xxx. 2—8. Rev. xiv. 18.

DARKNESS. Ignorance, unbelief, and every evil work, confusion and horror. Prov. iv. 19. Isa. lx. 2. Eph. v. 11.

DAY, is one year—revolution of the earth in its orbit. Num. xiv. 34. Eze. iv. 5, 6. Dan. ix. 24.

DAY OF THE LORD. Judgment day, or 1000 years. 1 Thes. v. 2. 2 Pet. iii. 8—10. Rev. xx. 4—7.

DEATH. Separation from body, from holiness, from God; inactive, separate from former state. This is the proper sense.

DESERT, or **WILDERNESS**. Paganism, or away from the force of the laws of the Romish Church. Isa. xl. 3. Eze. xlvii. 8. Rev. xii. 6.

DEVIL. Roman government; pagan and papal, when used as a symbol. Rev. ii. 10. xii. 9. xx. 2.

DEW AND **RAIN**, signify the pouring out of the Spirit

and heavenly blessing. Ps. cxxxiii. 3. Prov. xix. 12. Hosea xiv. 5.

DOGS. Wicked men and teachers. Isa. lvi. 10. Rev. xxii. 15. Phil. iii. 2. Ps. lix. 6—14.

DRAGON. Rome pagan. Rev. xvii. 8. Afterwards papal. Persecuting governments.

DRUNKENNESS. Intoxicated with worldly riches, pleasures and honors. Isa. xxix. 9. Matt. xxiv. 49. Luke xxi. 34.

EAGLE, denotes a people hid, or out of sight. Rev. xii. 14. iv. 7. Matt. xxiv. 28.

EARTH. The Roman kingdom. Rev. xiii. 12, and xix. 2.

EARTHQUAKE. Revolutions. Hag. ii. 21, 22. Rev. vi. 12. xvi. 18.

EAT. To consume or destroy. Rev. xvii. 16. James v. 3. Rev. xix. 18.

ELDERS, TWENTY-FOUR, denote the whole priesthood, taken from twenty-four courses. 1 Chron. xxiv.

FIRE, is used to denote destruction, and justice of God. Ps. lxviii. 2. Heb. xii. 29. Word of God. Jer. v. 14.

FLESH. Riches and honors of the world. 2 Pet. ii. 10—18. 1 John ii. 15, 16. Rev. xix. 18.

FLOOD. Great numbers. Isa. lix. 19. Dan. ix. 26. Rev. xii. 15, 16.

FOREHEAD. Public profession, or character. Jer. iii. 3. Eze. ix. 4. Rev. vii. 3. xiii. 16.

FROGS. The symbolic meaning of frogs (say some) is flatterers or impostors. See Rev. xvi. 13.

GARMENTS, denote the character, as white denotes purity or righteousness; *rags*, filthy; *sackcloth*, mourning. Dan. vii. 9. Zec. iii. 3, 4. Rev. xvi. 15.

GOD, when used as a symbol, denotes a prince, ruler, or magistrate. 1 Cor. viii. 5. Gal. iv. 8.

GRAVE. To hide in secret; put out of memory. Job xiv. 13.

GRASS, means people, as green the righteous, dry or stubble the wicked. Isa. xl. 6, 7, 8. 1 Pet. i. 24. Rev. viii. 7. ix. 4.

HAIL, denotes wars, slaughter and desolation, by

- some Northern government. Isa. xxviii. 2, 17. xxx. 30, 32. Rev. viii. 7.
- HAND. Symbol of action and labor. Isa. x. 13. xlviii. 13. Rev. xx. 1. Dan. viii. 25.
- HARLOT. An idolatrous community, or church. Isa. i. 21. Jer. iii. 1—8. Rev. xvii. 5.
- HARVEST. The gathering of men to their final destiny. Matt. xiii. 39. Jer. li. 33. Joel iii. 13.
- HEAD. The supreme power of the object. Dan. ii. 38. Eph. i. 22. Rev. xix. 12.
- HEAT. Anger, calamity. Deut. xxix. 24. Ezek. iii. 14. Rev. xvi. 9.
- HEAVEN. Government of God with his people. Deut. xi. 21. Isa. xlix. 13. Matt. xvi. 19. xxv. 1, 14. Dan. vii. 18, 22.
- HILL. Kingdoms. Isa. ii. 2. v. 25. Mic. vi. 1, 2.
- HORN. Kings. Dan. vii. 24. viii. 20, 21. Rev. xvii. 12, 16.
- HORSE. War and conquest. Prov. xxi. 31. Jer. viii. 6.
- White*, victory. Rev. vi. 2. xix. 11.
- Black*, distress and calamity. Rev. vi. 5.
- Red*, war and hostility. Rev. vi. 4.
- Pale*, death and destruction. Rev. vi. 8.
- IRON. Strength. Dan. ii. 33—41. Rev. ii. 27.
- ISRAEL. Christian church. Isa. xlv. 4—25. Gal. vi. 16.
- ISLANDS. Small governments in Roman states. Ezek. xxvi. 15, 16. Zeph. ii. 11. Rev. x. 20. vi. 14.
- JERUSALEM. The church of God. Isa. lii. 9. Gal. iv. 26.
- JEZEBEL. Antichrist. 1 Kings xviii. 19. Rev. ii. 20.
- KILLING. Depriving of power. Ps. xlv. 22. Rom. viii. 36. Rev. vi. 4. xi. 7.
- KING. Forms of government or power. Dan. viii. 23. Rev. ix. 11. xvii. 10.
- LAMB. Messiah. Isa. xvi. 1. John i. 29. Rev. v. 12.
- LAMP. Word of God or Mahometan Bible. Ps. cxix. 105. Rev. viii. 10.

- LEOPARD.** A cruel, fierce, and quick conqueror.
Hosea xiii. 7. Hab. i. 8. Rev. xiii. 2.
- LION.** Valiant, strong, courageous. Prov. xxviii. i.
xxx. 30. Rev. x. 3. xiii. 2.
- LOCUSTS.** Great armies. Isa. xxxiii. 4. Nah. iii.
15, 17. Rev. ix. 3—7.
- MARK.** To profess allegiance. The Roman soldiers
had marked foreheads and hands. Ezek. ix. 4.
Rev. xiii. 16, 17. xiv. 9, 11.
- MEASURE.** Completed, finished. Ps. xxxix. 4. Jer.
li. 13. Matt. xxiii. 32. Rev. xi. 1.
- MERCHANTS.** Professed ministers of Christ. Isa.
xxiii. 8, 18. Jer. xiv. 18. Rev. xviii. 11, 12, 23.
- MOON.** Gospel. Isa. xxx. 26. Rev. xii. 1. Or church.
Cant. vi. 10.
- MOUNTAIN.** Governments. Isa. ii. 2. Dan. ii. 35.
- MOUNTAIN, HOLY.** The gospel kingdom. Isa. xi. 9.
The seat of Antichrist. Ezek. xxviii. 14. Dan.
xi. 45.
- MORNING.** Resurrection of the just. Ps. xlix. 14.
- MOUTH.** Commands, or laws. Dan. vii. 8. Rev. xiii.
5. xvi. 13. 1 Thes. ii. 8.
- NAKED.** Shame and disgrace. Mic. i. 8, 11. Rev.
iii. 18. xvi. 15. xvii. 16.
- NIGHT.** Moral darkness or wickedness. Isa. xxi. 8.
Rom. xiii. 12. 1 Thes. v. 5. Rev. xxi. 25.
- NUMBER or NUMBERED.** Finished—end. Ps. xc. 12.
Dan. v. 26. Ezek. iv. 4—6. Rev. xiii. 17, 18.
- OIL.** *Faith.* Matt. xxv. 8. Cant. i. 3. Heb. iv. 2.
- Ox,** denotes a people for slaughter. Prov. vii. 22.
Jer. xi. 19. Num. xxiii. 1.
- RAIN.** Reformation, grace, refreshing. Deut. xxxii.
2. Hosea vi. 3. James v. 7.
- RED.** Persecuting, bloody. Rev. vi. 4. xii. 3.
- RIVERS.** People living on the rivers, mentioned Isa.
viii. 7. Rev. viii. 10. xvi. 4.
- ROD OF IRON.** Power of Christ. Ps. ii. 9. Isa. xi. 1.
Rev. ii. 27.
- SCARLET.** Bloody, cruel. Rev. xvii. 3, 4.
- SEA.** A large body of people. Isa. lvii. 20. Dan. vii.
3. Rev. vii. 2, 3.

SHIELD AND BUCKLER. Ps. xci. 4.

STARS. Ministers in the church, or rulers in the world. Rev. xii. 1. Dan. viii. 10. xii. 3. Jude 13.

SUN. As in the natural, so in the moral world, source of all light, Christ or his word. Gen. xxxvii. 9. Ps. lxxxiv. 11. Mal. iv. 2.

SWORD. Slaughter. Jer. xv. 3. Ezek. xxi. 28.

SWORD, TWO-EDGED. Word of God. Ps. cxlix. 6. Heb. iv. 12. Rev. i. 16. ii. 12.

TAIL. Subordinate officers or provinces. Isa. ix. 14, 15. Rev. xii. 4.

TEETH, LARGE IRON. Strong devouring enemy. Dan. vii. 7, 19. Rev. ix. 8.

TEMPLE. The church professedly of Christ or Antichrist. Mal. iii. 1. 2 Cor. vi. 16. Rev. vii. 15.

THUNDER. Sudden dispersion of armies or kingdoms. 1 Sam. ii. 10. Isa. xxix. 5, 6. Ps. xviii. 13.

TREE OF LIFE. Jesus Christ. Rev. ii. 7. xxii. 2.

VINE. A class of people, as wicked or righteous. Hosea x. 1. Rev. xiv. 18.

VOICES. Many people engaged in the same cry to be eased of burdens, or rejoicing. Luke xxiii. 23. Rev. viii. 5. xi. 15, 19.

WALK WITH GOD, is to live with and be in communion with him. 2 Cor. vi. 16. Rev. iii. 4.

WATERS. Flesh, or people. Num. xxiv. 7. Isa. xlviii. 1. viii. 7. John v. 8. Rev. xvii. 15.

WHIRLWIND. Heavy judgments of God. Ps. lviii. 9. Prov. i. 27. Isa. lxvi. 15.

WILDERNESS. Outlawed from the great city. Deut. xxxii. 10. Jer. xii. 10. Rev. xii. 6.

WIND. Doctrine, good and bad. Cant. iv. 16. Isa. xxvi. 18. Eph. iv. 14.

WINE, is consolation, and anger, and justice. Cant. v. 1. Isa. lv. 1. Rev. xvi. 19. xvii. 2.

WINGS. Protection, defence. Exod. xix. 4. Ps. xvii. 8. xxxvi. 7. Rev. ix. 9. xii. 14.

WITNESS. Christ, prophets and apostles. Isa. xliii. 10. Acts i. 8, 22. Rev. i. 5. iii. 14. xx. 4.

WITNESSES, TWO. Two testaments, scriptures, figured

by the two cherubims. Rev. xi. 3, 4. Zach. iv. 3—6. John v. 39. 1 John v. 9. Exod. xxxi. 18.

WOMAN. The true church and anti-christian church.

Isa. liv. 6. Jer. vi. 2. Rev. xii. 1. xvii. 3, 7.

WOOD. People. Jer. v. 14.

WORDS OF GOD. Fire. Jer. v. 14.

WRATH, DAY OF. Judgment day. Job xxi. 30. Ps.

cx. 5. Zeph. i. 15. Rom. ii. 5. Rev. vi. 17.

A BIBLE CHRONOLOGY FROM ADAM TO CHRIST.

No.	Names of Patriarchs, Kings, &c.	Age.	A M.	B. C.	Book, chap., verse.	Remarks.
	Creation		1	4157	Gen. i., ii.	
1.	Adam	130	130	4027	" v. 3	
2.	Seth	105	235	3922	" " 6	
3.	Enos	90	325	3832	" " 9	
4.	Cainan	70	395	3762	" " 12	
5.	Mahalaleel	65	460	3697	" " 15	
6.	Jared	162	622	3535	" " 18	
7.	Enoch	65	687	3470	" " 21	
8.	Methuselah	187	874	3283	" " 25	
9.	Lamech	182	1056	3101	" " 28	
10.	Noah	600	1656	2501	" vii. 6	To the Flood.
	The Flood	1	1657	2500	" viii. 13	
11.	Shem	2	1659	2498	" xi. 10	
12.	Arphaxad	35	1694	2463	" " 12	
13.	Salah	30	1724	2433	" " 14	
14.	Heber	34	1758	2399	" " 16	
15.	Peleg	30	1788	2369	" " 18	
16.	Reu	32	1820	2337	" " 20	
17.	Serug	30	1850	2307	" " 22	

18.	Nahor	29	1879	2278	Gen. xi. 24	* The Exode did not begin until Terah's death; then Abram left Haran and the Exode began, as is clearly proved by Acts vii. 4. † Exode in Egypt from Abraham to the wilderness-state. ‡ Joshua was a young man when he came out of Egypt, Exodus xxxiii. 11; could not have been more than 45 years old then. Eighty-five when he entered Canaan, and 110 when he died, leaves 25 years. § Judges begin. See Judges ii. 7-15.
19.	Terah's life	205*	2084	2073	" " 32	
20.	Exode, &c.	430†	2514	1643	Ex. xii. 40, 41	
21.	Wilderness	40	2554	1603	Josh. v. 6	
22.	Joshua	25‡	2579	1578	xiv. 7; xxiv. 29	
1.	Elders and Anarchy §	18	2597	1560	See Josephus	
2.	Under Cushan	8	2605	1552	Judg. iii. 8	
3.	Othniel	40	2645	1512	" " 11	
4.	Eglon	18	2663	1494	" " 14	
5.	Ehud	80	2743	1414	" " 30	
6.	Jabin	20	2763	1394	" iv. 3	
7.	Barak	40	2803	1354	" v. 31	
8.	Midianites	7	2810	1347	" vi. 1	
9.	Gideon	40	2850	1307	" viii. 28	
10.	Abimelech	3	2853	1304	" ix. 22	
11.	Tola	23	2876	1281	" x. 2	
12.	Jair	22	2898	1259	" " 3	
13.	Philistines	18	2916	1241	" " 8	
14.	Jephthah	6	2922	1235	" xii. 7	
15.	Ibzan	7	2929	1228	" " 9	
16.	Elon	10	2939	1218	" " 11	
17.	Abdon	8	2947	1210	" " 14	
18.	Philistines	40	2987	1170	" xiii. 1	

No.	Names of Patriarchs, Kings, &c.	Age.	A. M.	B. C.	Book, chap., verse.	Remarks.
19.	Eli	40*	3027	1130	1 Sam. iv. 18	* This ends the Judges—448 years. Acts xiii. 20; also ch. viii.
20.	Samuel, prophet	24†	3051	1106	" vii. 2—17	
1.	Kings—Saul	40	3091	1066	Acts xiii. 21	
2.	David	40	3131	1026	2 Sam. v. 4	† Samuel could not have been more than 38 when Eli died. Then, Israel was lamenting the loss of the Ark more than 20 years. Samuel judged Israel some years after, and became old, and his sons judged Israel. He must have been 62 or 63 when Saul was made king.
3.	Solomon	40	3171	986	1 Kin. xi. 42	
4.	Rehoboam	17	3188	969	2 Chr. xii. 13	
5.	Abijam	3	3191	966	1 Kin. xv. 2	
6.	Asa	41	3232	925	" " 10	
7.	Jehoshaphat	25	3257	900	" xxii. 42	
8.	Jehoram	5	3262	895	2 Kin. viii. 17	
9.	Ahaziah	1	3263	894	" " 26	
10.	Athaliah, his mother	6	3269	888	" xi. 3, 4	
11.	Joash	40	3309	848	" xii. 1	
12.	Amaziah	29	3338	819	" xiv. 2	† See 2 Kings, chapters xiv. and xv.
	Interregnum ‡	11	3349	808	" xv. 1, 2	
13.	Azariah	52	3401	756	" " 2	
14.	Jotham	16	3417	740	" " 33	
15.	Ahaz	16	3433	724	" xvi. 2	
16.	Hezekiah	29	3462	695	" xviii. 2	
17.	Manasseh	55	3517	640	" xxi. 1	
18.	Amon	2	3519	638	" " 19	
19.	Josiah	31	3550	607	" xxii. 1	

20.	Jehoahaz, 3 months .		3550	607	2 Ki. xxiii. 31	* See Extract from Ferguson's Astronomy, APPENDIX Also Prideaux's Connection.
21.	Jehoiakim	11	3561	596	" " 36	
	The 70 years of capti- ty began here, ended 1st year of Cyrus .	70	3631	526	" xxiv. 2—16 2 Chr. xxxvi.	
	Cyrus	6	3637	520	5—10, 15—23 Rol. i. p. 354	
	Cambyses	7	3644	513	" " 366	
	Darius Hystaspes . .	36	3680	477	" ii. " 9	
	Xerxes	13	3693	464	" " "	
	Artaxerxes Longimanus	7	3700	457	Ez. vii. 10—13	
	Birth of Christ* . .	457	4157			
	Add present year, 1840	1840	5997			
	To 1843	3	6000			

If this Chronology is not correct, I shall despair of ever getting from the Bible and history, a true account of the age of the world. At any rate, I shall rest satisfied here, and wait the event; time will determine. As it respects the text in 1 Kings vi. 1, it cannot be reconciled with the history of the Judges and the statement of St. Paul; I have therefore followed two witnesses instead of one. As it respects Samuel, I have no doubt of as long a period as 21 years; but it may possibly have exceeded 24 years.

APPENDIX.

EXTRACT FROM FERGUSON'S ASTRONOMY.

THE vulgar era of Christ's birth was never settled till the year 527, when Dionysius Exigus, a Roman abbot, fixed it to the end of the 4713th year of the Julian period, which was four years too late. For our Savior was born before the death of Herod, who sought to kill him as soon as he heard of his birth; and, according to the testimony of Josephus, (B. xvii. ch. 8,) there was an eclipse of the moon in the time of Herod's last illness; which eclipse appears, by our astronomical tables, to have been in the year of the Julian period 4710, March 13th, at three hours past midnight, at Jerusalem. Now, as our Savior must have been born some months before Herod's death, since in the interval he was carried into Egypt, the latest time in which we can fix the true era of his birth, is about the end of the 4709th year of the Julian period. There is a remarkable prophecy delivered to us in the ninth chapter of the book of Daniel, which, from a certain epoch, fixes the time of restoring the state of the Jews, and of building the walls of Jerusalem, the coming of Messiah, his death, and the destruction of Jerusalem. But some parts of this prophecy (ver. 25) are so injudiciously pointed in our English translation of the Bible, that, if they be read according to those stops of pointing, they are quite unintelligible. But the learned Dr.

Prideaux, by altering these stops, makes the sense plain; and, as he seems to me to have explained the whole of it better than any other author I have read on the subject, I shall set down the whole of the prophecy according as he has pointed it, to show in what manner he has divided it into four different parts.

Ver. 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the Most Holy. Ver. 25. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah, the prince, shall be seven weeks and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. Ver. 26. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. Ver. 27. And he shall confirm the covenant with many for one week, and in the midst* of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate even until the consummation, and that determined shall be poured upon the desolate.

This commandment was given to Ezra by Artaxerxes Longimanus, in the seventh year of that king's reign, (Ezra vii. ver. 11—26.) Ezra began the work, which was afterward accomplished by Nehemiah, in which they meet with great opposition and trouble from the Samaritans and others, during the first seven weeks, or 49 years.

From this accomplishment till the time when Christ's messenger, John the Baptist, began to

*It is said this should be rendered last half, instead of midst.

preach the kingdom of the Messiah, 62 weeks, or 434 years.

From thence to the beginning of Christ's public ministry, half a week, or three and a half years.

And from thence to the death of Christ, half a week, or three and a half years; in which half week he preached and confirmed the covenant of the Gospel with many.

In all, from the going forth of the commandment, till the death of Christ, 70 weeks, or 490 years.

And, lastly, in a very striking manner, the prophecy foretells what should come to pass after the expiration of the 70 weeks; namely, the destruction of the city and sanctuary by the people of the prince that was to come; which were the Roman armies, under the command of Titus their prince, who came upon Jerusalem as a torrent, with their idolatrous images, which were an abomination to the Jews, and under which they marched against them, invaded their land, and besieged their holy city, and by a calamitous war brought such utter destruction upon both, that the Jews have never been able to recover themselves, even to this day.

Now, both by the undoubted canon of Ptolemy, and the famous era of Nabonassar, the beginning of the seventh year of the reign of Artaxerxes Longimanus, king of Persia, (who is called Ahasuerus in the book of Esther,) is pinned down to the 4256th year of the Julian period, in which year he gave Ezra the above-mentioned ample commission; from which count 490 years to the death of Christ, and it will carry the same to the 4746th year of the Julian period.

Our Saturday is the Jewish Sabbath; and it is plain, from St. Mark, ch. xv. ver. 42, and St. Luke, ch. xxiii. ver. 54, that Christ was crucified on Friday, seeing the crucifixion was on the day next before the Jewish Sabbath; and according to St. John, ch. xviii. ver. 28, on the day that the passover was to be eaten, at least by many of the Jews.

The Jews reckoned their months by the moon, and

their years by the apparent revolution of the sun ; and they ate the passover on the 14th day of the month Nisan, which was the first month of the year, reckoning from the first appearance of the new moon, which at that time of the year might be on the evening of the day next after the change, if the sky was clear. So that their 14th day of the month answers to our 15th day of the moon, on which she is full. Consequently, the passover was always kept on the day of full moon.

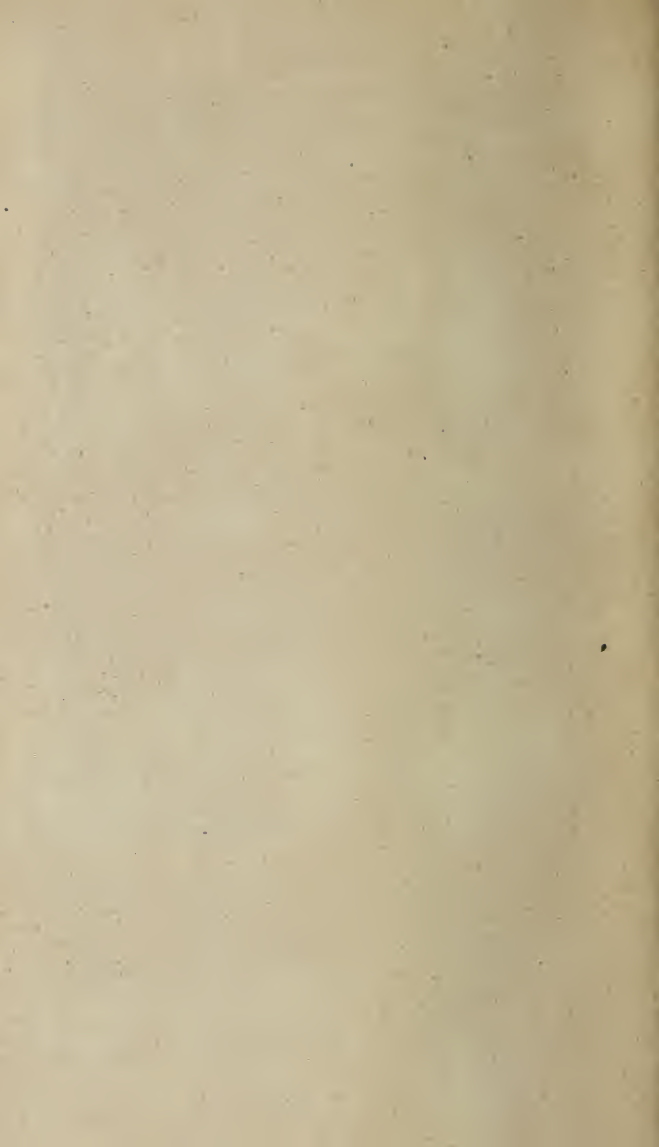
And the full moon at which it was kept, was that one which happened next after the vernal equinox. For Josephus expressly says, (*Antiq. B. iii. ch. 10.*) the passover was kept on the 14th day of the month of Nisan, according to the moon, when the sun was in Aries. And the sun always enters Aries at the instant of the vernal equinox ; which, in our Savior's time, fell on the 22d day of March.

The dispute among chronologers about the year of Christ's death, is limited to four or five years at most. But as we have shown that he was crucified on the day of a paschal full moon, and on a Friday, all that we have to do, in order to ascertain the year of his death, is only to compute in which of those years there was a passover full moon on a Friday. For the full moons anticipate eleven days every year, (12 lunar months being so much short of a solar year,) and therefore once in every three years, at least, the Jews were obliged to set their passover a month farther forward than it fell by the course of the moon, on the year next before, in order to keep it at the full moon next after the equinox. Therefore there could not be two passovers on the same day of the week, within the compass of a few neighboring years. And I find by calculation, the only passover full moon that fell on a Friday, for several years before or after the disputed year of the crucifixion, was on the 3d day of April, in the 4746th year of the Julian period, which was the 490th year after Ezra received the above-mentioned commission from Artaxerxes Longimanus, according to Ptolemy's

canon, and the year in which the Messiah was to be cut off, according to the prophecy, reckoning from the going forth of that commission or commandment: and this 490th year was the 33d year of our Savior's age, reckoning from the vulgar era of his birth; but the 37th, reckoning from the true era thereof.

And when we reflect on what the Jews told him, some time before his death, (John viii. 57,) "Thou art not yet fifty years old," we must confess, that it should seem much likelier to have been said to a person near forty, than to one but just turned of thirty. And we may easily suppose, that St. Luke expressed himself only in round numbers, when he said that Christ was baptized about the 30th year of his age, when he began his public ministry; as our Savior himself did, when he said he should lie three days and three nights in the grave.

The 4746th year of the Julian period, which we have astronomically proved to be the year of the crucifixion, was the 4th of the 202d Olympiad; in which year, Phlegon, a heathen writer, tells us there was a most extraordinary eclipse of the sun that ever was seen. But I find by calculation, that there could be no total eclipse of the sun at Jerusalem, in a natural way, in that year. So that what Phlegon here calls an eclipse of the sun, seems to have been the great darkness for three hours at the time of our Savior's crucifixion, as mentioned by the evangelist; a darkness altogether supernatural, as the moon was then in the side of the heavens opposite to the sun; and therefore could not possibly darken the sun to any part of the earth.



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p. 115.) } Fifth trumpet. ^{Rev. 9:5.} 150 years of the Fifth Trumpet. 391 years and 15 days, Rev. 9: 15. Sixth Trumpet sounding.

Rev. 12: 6—14. (Miller's Lect. p. 204.)

260 years. Rev. 11: 3—14. (Miller's Lect. p. 190.)

es 42 months. Dan. 7: 25. Rev. 13: 5. (M. Lec. p. 76.)

Lect. p. 100.)

1290 years (Dan. 12: 11,) ends here.

housand, or second day. Hosea 6: 1—3.

he Ten Kings reign again at the close of Papacy 45 years. 1798, being 1260 years. Rev. 13: 5.

l of the world.

on of the three last kingdoms. 2300 days. Dan. 8: 13, 14.

. 34: 31—33.

or the wicked nations, Ezek. 39: 9.

K | Ezek. 39: 12.

L | 45

pe to be punished under the Jewish and Christian dispensations.

H |

I |

J |

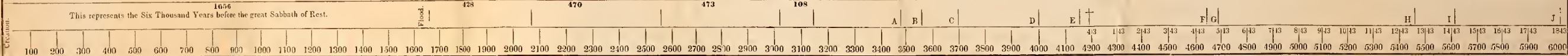
11/43	12/43	13/43	14/43	15/43	16/43	17/43	1843
5300	5400	5500	5600	5700	5800	5900	6000

CHRONOLOGICAL CHART OF THE WORLD.

EXPLANATIONS.

677. B. C. A. This was the period when Manasseh was carried to Babylon, and the ten tribes ceased to be a nation. Moses's "seven times" and Ezekiel's seven years begin here.
607. B. C. B. The captivity begins under Jehoiachin. The beginning of the forty-nine Jubilees.
457. B. C. C. Beginning of the 2300 days of Daniel's vision in the eighth chapter, concerning the Ram, He-Goat, and the Little Horn.
158. B. C. D. The league formed between the Romans and Jews. Beginning of Hosea's two days, or 2000 years. Hosea 6: 1—3. Luke 13: 31—33.
4157. A. M. E. Birth of Christ.
33. A. D. † The Crucifixion. End of the seventy weeks.
508. A. D. F. Taking away (Pagan) "daily sacrifice." Conversion of the "ten kings" to the Christian faith.
538. A. D. G. Rise of Papacy. Beginning of the 1260 years, or "time, times, and half a time." Commencement of the civil power of the Pope, and his reign over the kings.
1299. A. D. H. One hundred and fifty years of the Fifth Trumpet. Beginning of the Ottoman Empire, by Othman, (Gibbon, vol. 4, p. 299.)—or the "five months." Rev. 9: 5.
1419. A. D. I. The Sixth Trumpet begins to sound. Mohamet II. attacks the Greeks at Constantinople, and destroys the empire, A. D. 1453. This Trumpet was to sound 391 years and fifteen days. Rev. 9: 15.
1810. A. D. J. Fall of the Ottoman power. Drying up of the river Euphrates. Beginning of the "Seventh Trumpet."
1588. A. D. K. The war begins between Catholics and Protestants in Europe. 210 years, or "seven months," in which the kings of Europe were destroying the Papal power.
1798. A. D. L. End of the Papal power over the kings in Europe.
508. A. D. } 1000. Ten kings reign in the Roman world—thirty years between Pagan and Papal Rome. Rev. 17: 12
538. A. D. }
1798. A. D. } [I] Rev. Chap. 10. Opening of the Little Book. 45 years to the End.
1813. A. D. }

NOTE. The reader will find the different prophecies referred to in this Chart fully explained in Mr. Miller's "Lectures" and "Views." The page is given on the Chart.



The 49 Jubilees begin.	Persia against Grecia—Ram pushing.	Beginning of Daniel's 4th Kingdom.	End of Pagan Rome.	(Miller's Lectures, p. 115.)		Fifth trumpet	150 years	391 years and 15 days,		
							of the Fifth	Rev. 9: 15.		
							Trumpet.	Sixth Trumpet sounding.		
				The Church in the Wilderness, 1260 years. Rev. 12: 6—14. (Miller's Lect. p. 204.)			[]	45		
				The Two Witnesses clothed in sackcloth 1260 years. Rev. 11: 3—11. (Miller's Lect. p. 190.)			[]	45		
				Papal Rome, blasphemous power, continues 42 months. Dan. 7: 25. Rev. 13: 5. (M. Lec. p. 76.)			[]	45		
				The 1335 years of Daniel 12: 12. (Miller's Lect. p. 100.)			1260 years (Dan. 12: 11,) ends here.	[]	45	
				First thousand years of the Roman government, or one day.			The second thousand, or second day. Hosea 6: 1—3.			
				Persia and Grecia, 299 years. (Miller's Lect. p. 76.)			Rev. 13: 14.	(Miller's Lect. p. 86.)	The Ten Kings reign again at the close of Papacy 45 years.	
				Pagan Rome, 666 years. Rev. 13: 18.			10 Ki.	Papal civil power begins 538, and ends 1798, being 1260 years. Rev. 13: 5.		45
The 70 Weeks. Daniel 9: 24. 490 years.		†	1810 carries us to the cleansing of the sanctuary—or the end of the world. (Miller's Lect. pp. 39 and 59.)		Daniel's vision of the three last kingdoms. 2300 days. Dan. 8: 13, 14.					
From the last Jubilee kept by the Jews to the End, is just forty-nine Jubilees, or 2450 years. 2 Chron. 31: 31—33.										
("Miller's Views," Lect. on "Battle of Gog," p. 67.) Ezekiel's "seven years," in which time the church is in conflict with "Gog," or the wicked nations, Ezek. 39: 9. K Ezek. 39: 12. L 45										
(Miller's Lect. p. 225.) See Jer. 15: 1—9. Dan. 7: 25. Dan. 12: 17. For the Chronology, see 2 Chron. 33: 9—12. This represents the "seven times," (Lev. 26: 14—46,) in which the people of God were to be punished under the Jewish and Christian dispensations.										

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